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WILLIAM INGRAHAM HAVEN

1856 — 1928

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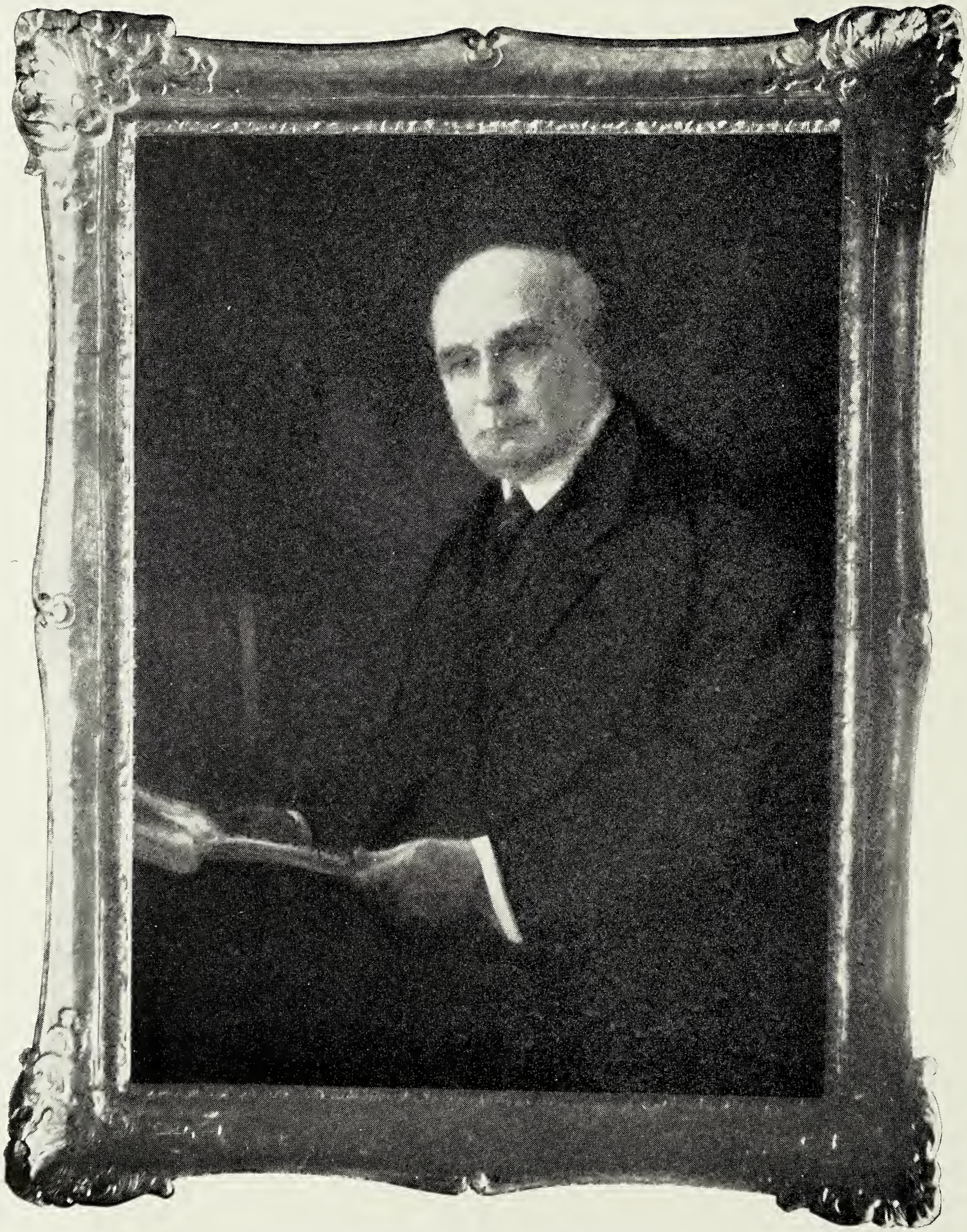

WILLIAM INGRAHAM HAVEN

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1856 — 1928

American Bible Society

N May 9, 1929, a memorial service was held in honor of the late General Secretary William Ingraham Haven, D.D., LL.D., at the Bible House, Astor Place, New York. In addition to members of the family and Managers of the Bible Society, there were present friends and associates of Dr. Haven for many years in various activities, and the staff at the Bible House. A happy incident was the presence also of the Secretaries of all the ten Home Agencies of the Society, covering its work in the United States, who had all joined its service while Dr. Haven was General Secretary.

The occasion centered about the presentation of an oil portrait of Dr. Haven, the gift of a group of friends of Dr. Haven and the Society. The artist is Mr. Jassa Salganik.

President E. Francis Hyde presided, introduced the speakers, and accepted the portrait on behalf of the Board of Managers. He expressed the gratitude of the Society for the many messages and resolutions concerning General Secretary Haven which had been received from this country and abroad, the presence of such a representative gathering, and the generous gift of the portrait. Speaking of Dr. Haven, he said: "John Wesley said, 'The world is my parish,' and Dr. Haven felt that it was his delightful privilege to become the minister of a world parish in his work for this Society. He was a man of very remarkable gifts. He had a wonderful geniality. His was an untiring effort to promote the circulation of the Bible the world over. He was overwhelmed with business connected with the Bible Society to the ends of the earth. The whole world was in his view, and yet he would help anyone. We hope that this portrait of Dr. Haven will not only ornament our walls, but will be an inspiration to us in our work here for all time to come."

When introducing the Rev. J. B. M. Armour, M.A., he read the following cable message received from the British and Foreign Bible Society:

> London Committee sends greetings to American colleagues. Desire to join in tribute of honor and affection for Dr. Haven.

The benediction was pronounced by the Rev. John P. Wragg, D.D., Secretary for twenty-eight years of the Agency among the Colored People of the United States, the invocation having been offered by the Rev. M. B. Porter, Secretary of the South Atlantic Agency, next to Dr. Wragg, the longest in service as a Home Agency Secretary.

Presentation of the Portrait

by
Mr. Frank H. Mann, M.A.
President, Union Mortgage Company, New York
General Secretary, American Bible Society, 1919-1924
Member of The Board of Managers, 1924

I CAN well remember the day I first saw Dr. Haven at the Bible House in January, 1919, and a few weeks later, much to my own surprise at first, I was his associate and colleague. He was many years my senior, but still a young man compared with the then active President, Mr. James Wood, and Vice-Presidents Cutting and Hyde, who formed a sort of triumvirate of elders who amazed me with their keen interest in, and the vast amount of time they devoted to, the work of the Society. The Doctor impressed me as a calm, mild man of genial spirit, easy of access, but skilled in negotiation, and the obvious leader of the great institution which he had then already served for nearly two decades. His varied experience in Christian enterprises had made him a wise counselor, in whom the Board and his associates had the greatest confidence. I must confess that I had some fear, in accepting the appointment, that my youthful enthusiasms and the new programs which I felt would need to be undertaken, would be quietly and skilfully suppressed by the master hand of my older and abler colleague. In this, however, I was to be greatly surprised; and it is a pleasure for me to testify here of the gracious manner in which my distinguished colleague received me as a coadjutor. Many changes had taken place in the Society's program during the twenty years since Dr. Haven first came to it on January 2, 1900, and many more were to take place in the five and one-half years of our delightful and close association.

It would suit me better to relate intimate personal experiences with Dr. Haven, of friendly combats in committees and before the Board, of journeys together in interest of special projects, of sessions with the Agencies' Secretaries, of conferences in the South and West and in New England with auxiliary societies, of a thousand homely and interesting experiences in the happy years together in this hallowed old building.

But my task is slightly otherwise, and I must take the few

moments I have, to trace some of the changes which took place during his long and fruitful administration of the Society; in all of which he had an important and many times a leading role.

I have been reading the eighty-third report of the Society covering the year 1899, in which I find that "vacancies caused by the deaths of Dr. McLean and Dr. Hunt have been filled to the entire satisfaction of the Board of Managers by the appointment of the Rev. John Fox and the Rev. William I. Haven." Dr. Fox took up his duties in November of that year, and Dr. Haven assumed his duties in the first part of January, 1900. It is stated also that "both of these gentlemen are widely and favorably known, and their coming to the Society at this crisis brings new vigor and power to its work."

There is a general atmosphere of tenseness throughout the report, created in part by the fact that the world stood at the threshold of a new century, partly by the fact that the country was at war with Spain, and partly by the fact that the older Secretaries had been replaced by younger men who were expected to work many changes for the advantage of the Society. And many changes shortly took place, as we shall see, in all of which our good friend Dr. Haven played a leading part.

On the Board of Managers at that time there are three names of persons still active in the Society's Board; namely: E. Francis Hyde, Henry S. Stearns, and William J. Schieffelin.

Apart from the finances about which I will speak later, the first problem that confronted the new Secretaries as they entered the new century, was the problem of the administration of the Society's program in the United States. There had been at one time as many as 2,000 Auxiliary Societies,—some known as state societies, others bearing the names of counties, others the names of large cities, and some covering villages and rural sections. It had been mainly through these that the work of distribution of the Scriptures in the homeland had been carried out.

There was already considerable decadence among the Auxiliaries, and the new Secretaries soon discovered that important changes would have to be made in the method of distribution. Dr. Haven, in that part of the centennial history of the Society which he prepared, states that in 1900, which is during the first year of his association with the Society, out of the former nearly 2,000 Auxiliaries, only 113 reported any general operations; and in 1902, only 46.

The following interesting paragraph taken from the same volume is illuminating:

> Many of these local societies often existed in one person alone, or in some local store where a few Bibles were kept for sale—sometimes a meat shop; sometimes a millinery store; sometimes as by the following advertisement: "The Legget Store on Main Street has been receiving necessary repairs, decorations, and general cleaning up, in anticipation of its being opened by José Gallardo. Gallardo will continue to carry on the hairdressing and shaving business, and, in addition, the manufacture of the hair, and sale of the works of the American Bible Society."

One of their early acts was the calling of a conference of the Auxiliaries, which met at the Bible House on October 10, 1900; and it is stated that representatives came from regions widely enough scattered to make it a generally representative gathering. This conference was the beginning of changes which resulted in the gradual setting up of what, later, became known as the Home Agencies; and some of the leading state societies and, in two cases, city societies—the Chicago Society and the Cincinnati Society—became the nuclei of the various Agencies which were established throughout the country. Each of these Agencies comprises a number of states, and is administered by an Agency Secretary under the direction of an advisory council or committee, and is responsible to the central office in New York, which, in turn, provides resources and the books for the operations of the Agency.

This somewhat revolutionary change has continued to be the policy of the Society; and while, at different times, there has been discussion of changes that might be made for the good of the cause, —particularly in one memorable gathering that many of the Secretaries here present will remember,—so far no system has been devised which would seem to offer better advantages and results, than that established in the beginning of the administration by Dr. Haven and Dr. Fox.

The administration of the Society's program abroad apparently did not undergo such radical changes as the program at home; yet, nevertheless, it received great impetus and enjoyed very wide expansion as a result of increased resources. The Society was at that time actively engaged in Bible distribution in the Near East, in the Far East, South America, Mexico, and the Philippines. In the Far East, the Society operated in Japan and China and Siam, and later in Korea. One of the important achievements in the foreign policy, which were accomplished during the period under

discussion, was an arrangement with the British and Foreign Bible Society to prevent overlapping of service in certain territories where both Societies were at work; and a notable example of the policy thus established was the retirement of the American Society from Korea, in exchange for the retirement of the British Society from the Philippine Islands. Suitable adjustments were made in connection with plates and properties owned by the two Societies, and this particular accomplishment indicates the policy which has always actuated the American Bible Society in the conduct of its work throughout the world.

In 1914-15 Dr. Haven made a trip around the world in behalf of the Society, and at other times made excursions into Latin-American fields, and on several occasions held conferences in London with the officers of the British and Foreign Bible Society. His reasonable and conciliatory spirit made possible the working out of many difficult problems of cooperation, of which little has been said, but the fruits of which we continue to enjoy.

One of the most revolutionary changes made during Dr. Haven's association with the Society came during the latter decade of his service; and that was the modification of the Society's policy in connection with the printing of the Scriptures. It had been the Society's practice for many decades to print on its own presses a great many of the volumes which were sent out, particularly in this country. There had been developed in the Bible House, after its occupancy in 1853, a series of printing presses which were modern and up-to-date when installed, and which had made it possible for the Society to control and regulate its own processes of printing. Many changes in the type of printing machinery, and a great increase in the cost of the printing presses, together with the limited resources of the Society, had made it impossible for the Society to keep its presses up to the latest models; and it would appear that many times, during the years, the question of discontinuing the printing processes and the letting of the work to other printing presses by contract had been discussed. There were cogent reasons both for and against such a change; but the actual step of dismantling the printing plant in the Bible House was not accomplished until 1921. There was even then a good deal of hesitation on the part of the Board in taking this step, and some doubt in the minds of the executive officers as to the wisdom of the step; but the outcome

has fully justified the change, and it has been possible for the Society to print more volumes at cheaper prices, than was ever possible under the old system.

In the field of finance, there were also revolutionary changes; and, in this field, it was always a great delight to me to note the grace and facility with which Dr. Haven could abandon the old methods in favor of the new.

When the system of budgeting the benevolent finances of the churches came in vogue, Dr. Haven was alert to see the advantages of this for the Society, and initiated the program of having the Society definitely included in the budgets of those church bodies which had heretofore been its main supporters.

In 1919, after the retirement of Dr. Fox, and when his successor had been chosen, there was a radical reorganization of the administrative and financial program of the Society. It had been the policy up to that time for a number of years past, for the two General Secretaries to divide their responsibilities geographically rather than functionally. Dr. Haven was responsible for all of the functions in one area of the world—home and foreign; while Dr. Fox was responsible for another area of the world—home and foreign. When Dr. Fox's successor was chosen, the Board very wisely, in my judgment, under the inspiration of Dr. Haven's fertile leadership, made a division of the functions of the Society, rather than the geographical division; and there fell to my lot at that time, as successor to Dr. Fox, the responsibility for the financial policies and processes of the Society. I must say in all candor that I do not believe that I added one single item to the various sources of income which had been developed through the years; although it is true that the division of labor which permitted one of the Secretaries to devote his entire time to the raising of funds, together with other favorable conditions which obtained at the time, made it possible greatly to increase the income of the Society, and thus to expand its program.

I have many delightful memories of Dr. Haven's friendly cooperation with his younger colleague in this new division of labor. The expansion in the program was often more rapid than had been anticipated; and there were many lively sessions in committees and at budget conferences when the younger Secretary suggested programs which called for larger outlay of funds than had ever been anticipated in the Finance Department. Dr. Haven's ready ad-

justment to new programs, his wise and fatherly counsel, were always an inspiration.

In 1905, many years before my association with the Society, Mrs. Russell Sage had offered a half million dollars to the Society for the permanent endowment funds, provided a similar amount were raised from others, and it was largely due to Dr. Haven's untiring activity, that this challenge fund was duplicated and a million dollars added to the permanent funds of the institution.

In the field of publicity and advertising, many changes took place. There was a ready adaptation, in which Dr. Haven always joined and often took the lead, of the new methods as they came in vogue. Magazine articles, feature stories in the papers, pictures of spectacular happenings distributed through the public press, were more or less easily obtained and Dr. Haven had great skill in sensing news values tucked away in the reports, and the correspondence which he conducted daily with the workers in all parts of the world. Bible Sunday has become a fixed feature in the program of many churches throughout the country, and has supplanted to some extent the itinerant methods of earlier days. The radio had scarcely come into popular use before Dr. Haven was recommending to the Committees its possible employment in connection with the Society's program; and such use has been effectively established and is still maintained in various parts of the country.

In the matter of cooperation with kindred and allied programs, Dr. Haven was a past master. He was a minister plenipotentiary and envoy extraordinary to more sister societies than perhaps any other Secretary in the long history of our organization.

In illustration of these various items which I have briefly touched upon, may I give you a few comparative figures:

The eighty-third annual report showed that the total issues for the year, at home and in foreign lands, amounted to 1,380,892. The one hundred and twelfth annual report showed the issues for 1927 to be a total of 10,034,799 volumes.

In 1899, there had been distributed during the first eighty-three years of the Society's history, 65,962,505 volumes. At the end of 1927, there had been distributed during the one hundred and twelve years of the Society's life, 194,063,757 volumes,—an increase of 128,000,000 copies or practically twice the amount distributed during the first eighty-three years.

In 1899, a grant of 71,360 volumes was made to the Army Commission of the Y. M. C. A. In the World War, 6,808,301 volumes were distributed.

In 1899, the total receipts of the Society were $370,064. In 1927, the total receipts were $1,060,809.

In 1899, the total invested funds of the Society, including those subject to life interest, were $581,228. In 1927, the total invested funds were $5,600,796.

In what I have said, I have not, of course, intended to give our friend Dr. Haven entire credit for all that has been accomplished; but I can say without fear of contradiction, that in all of these important changes, and in many others, he was a dominant factor; and, in connection with each and every advance made by the Society during the twenty-nine years of his administration, he was entitled to no small part of the credit and the praise.

As illustrating the spirit of the man, and the motives which dominated his service, may I quote his own words taken from one of his brilliant addresses:

> Build your great cathedrals; yes! Enlarge your great universities; yes! Extend and place everywhere your great hospitals and homes of healing; yes! Advance your vast missionary movement; yes! And endow them! Endow them richly! But do not forget the book in which are the words, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."
>
> Sow your cities down with this book. Broadcast it in every town and hamlet and to the solitary dwellers in forests and prairies. Send it out to all peoples in all lands. Give to it of your little, or of your wealth. Endow it with millions. Where we send forth five millions of volumes a year, we ought to send fifty millions, for the healing of the world.
>
> But, above all, trust it—hide it in your hearts! Believe in it, and in Him who is revealed in it; and may you have the joy of the promise: "He that followeth me shall not walk in darkness, but shall have the light of life."

As a permanent memorial to his memory, and as an expression of the affection of his colleagues, a number of friends have arranged for the painting of his portrait, which I have great pleasure in presenting to the Board of Managers of the American Bible Society, in the hope that it will always hang in this Board room as a permanent reminder, to those of us who gather here from time to time, of the splendid and unselfish service of a man who gave the best years of his life without stint to the work of Bible circulation.

A Message

by

Rev. J. B. M. Armour, M.A.

Secretary, Canadian Bible Society

Representative of the British and Foreign Bible Society

Mr. President, Ladies and Gentlemen: I count it a very great privilege that the first words I have ever spoken in the United States should be on behalf of the British and Foreign Bible Society, and at a meeting of the American Bible Society. From the very beginning in 1804 when our Society was founded, we had connection with the United States.

We have never forgotten the courtesy and kindness of the Christian people in America during 1813, when our Bibles were commandeered by one of the war vessels of your country and the Christian people in America rose up and made the loss good and assured us that, though we were at war together, we were at peace in the great work of spreading the gospel throughout the world. I feel, Mr. President, ladies and gentlemen, that today that represents the feeling, not only between our Societies, but between our two countries; and I am sure, reading last night the magnificent utterances of Mr. Hughes delivered in London, I feel honored today to be in the United States and to stand here and say to you as representing a sister society, that we hope for all time, not merely our two Societies, but our two nations will march shoulder to shoulder for the peace and for the progress of the world.

I count it also a great honor to be present this evening to say a word of tribute to Dr. Haven, a fellow worker in this great cause throughout the world. I know amidst all that has been said there is a feeling that must come to us all, on this Ascension Day, of the communion of Saints, and the feeling that we are in the presence of those who no longer need the written Word; for they live in the very presence of Him who is the living Word forever and ever.

I do think, Mr. President and dear friends, that I am honored in being able to pay tribute to the work of one whose name will not merely be remembered in the annals of the Bible Society, but in the religious annals of your country, as one who stood for what was highest and best in the life of your great nation.

I was very glad to be able in Toronto to welcome Dr. North,

one of the successors to Dr. Haven. I know that in the United States you are not very strong on the hereditary principle; but I am glad, in this case, that you did not allow the Salic Law to run its course, and you did permit Dr. North, who has the closest associations with Dr. Haven's family, to take his place in your great Society.

I do not want to multiply words, except I do want to say one thing, sir: that I do not think there is room for any rivalry or any foolish comparison between the work of these great Societies. The need of the world for the Word of God, and the hunger of souls, is so great that we will rejoice if you can do more than we have done; just as you will rejoice in our good success throughout the world. Speaking of this great continent of America, and speaking for Canada, which at present I have the honor to represent, do you realize that for Canada alone, with little more than 10,000,000 of population, we need to issue the Bible or portions of it in 111 languages? When we think of these two nations side by side, living at peace and harmony one with another, and the multitudes that have poured into your country in the centuries that are past, and the multitudes that are pouring into Canada today,—I do think these two great Societies in this great continent of America do represent something that is noble and something that is great, and something that is worth while in our national life. I have only one ambition, —that our smaller Society in Canada and your greater Society here, working behind the churches at home and abroad, will enable this great continent of North America to become a more fitting instrument in the hands of God, to fulfill his great purposes of love for the world.

I do not think, sir, that the work of our Societies can be looked upon in large enough terms. After all, this great work of ours stands behind all that is highest and best in individual and home life, in national and international life.

So I feel honored in being here in joining with you in an occasion which, though it is tinged with sorrow, has surely something of triumph in it; for, when a Christian worker like Dr. Haven passes on, we who are left behind do indeed rejoice, and go forward inspired by his good example.

I was talking to one of the employees of the Bible Society in London, one who occupies a somewhat subordinate place in our

organization, and he said to me a thing I have never forgotten: "You know, when I am working for this Society, I think all the secretaries will come and go, I think all the workers will disappear; but I know in my heart the work it represents will go on to generations yet unborn. So I do my little part with courage, because I believe in the work we do in giving the Word of God to all the world."

I do think, in this great world-wide purpose of ours, there is room for cooperation and help, and everything we can do to help each other as great Societies charged with a great trust: to give God's Word to the world in a language that each person can understand, so that every child of the human race may have what the Pilgrim Fathers had when they came to your land,—this volume in their hands and its spirit in their hearts.

On behalf of the London Society, sir, I thank you for honoring me by allowing me to speak on this occasion, and to represent to you and convey the greetings of the British and Foreign Bible Society. Our hope and prayer is that your Society may go on, in the days that are to come, to even greater things for the world; and when we hear of your success, we do rejoice and will rejoice that the Word of God is covering the earth as the waters cover the sea.

Address

by

Rev. Ezra Squier Tipple, D.D., LL.D.

President, Drew University

IT has been requested that I speak of Dr. Haven from the point of view of the Methodist Episcopal Church, of which he was a widely known, trusted and universally esteemed minister, and of some of his personal traits. I find it difficult, however, to think of him simply or chiefly as a denominationalist. Not that he was indifferent to denominational demands, or careless of denominational obligations. Many of his friends, doubtless most of his close personal friends, were Methodist ministers. He came of Methodist ancestry, his father being Bishop Gilbert Haven, a militant Methodist preacher and reformer. During Dr. Haven's nearly fifty years in the ministry of the Methodist Episcopal Church,—he was ordained in 1881,—he was regarded as one of the outstanding leaders in the denominational activities of the church. Like his father, he showed a deep interest in the education of negroes, teaching in Claflin University; later he held important pastorates in the New England Conference; he was one of the founders of the Epworth League, a denominational organization for work among young people; for more than twenty-five years he was an invaluable member of the Board of Foreign Missions; he was a trustee of the three Methodist educational institutions which he had attended,—Boston, Drew, and Wesleyan Universities,—and was interested in everything pertaining to Methodism. But very patently he was more than a denominationalist. He belonged to the communion of saints. He was of that innumerable company who have washed their robes and made them white in the blood of the Lamb. Patrick Henry was first an American, then a Virginian; William Ingraham Haven was a great Christian, and incidentally a minister of the Methodist Episcopal Church.

When George Whitefield began to feel the pull of divine forces toward the ministry, he turned to the New Testament to see what manner of man he would have to be, in case he should find himself even against his will compelled to preach. He had only to read the opening sentences of the Epistle to the Romans,—"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of

God." Such, I always felt, was Dr. Haven's conception of his high calling, though he was not forever directing attention to it. I heard him once quote Rowland Hill's characteristic "Oh, how unworthy I am to be an ambassador for Christ," and tell how, as the shadows deepened, this English preacher was heard to murmur, "I shall creep into heaven through some crevice in the door." Like Moses, our friend "wist not that his face did shine." Without affectation or cant, he thought of himself as "the chief of sinners."

To him the task to which he had been summoned was so divine, so vast, so awesome in its possibilities,—influencing character, determining eternal destinies, working upon souls that are immortal, holding steady trembling, staggering men and women tormented by fears or bewildered by afflictions, keeping Hope alive in hearts where Despair would crowd in, opening the wicket gate to weary pilgrims at the end of the long journey,—that he had a sense of utter unworthiness, and of stifling, sickening inadequacy.

Yet he was one of the most buoyant, bracing men I have ever known. Ever he seemed to be walking in the sunlight of a beautiful and abiding joy. Life to him was a kind of liquid melody; work was a song both with and without words; fellowship with Christ in service, a perpetual delight. He really exulted in the consciousness that he was "separated unto the gospel of God," "his pride a joy, his life's forces a supreme offering."

Is there a more tragic poem than James Russell Lowell's "Extreme Unction"—

> I hear the reapers singing go
> Into God's harvest; I, that might
> With them have chosen, here below
> Grope shuddering at the gates of night.

But this was not written of William Ingraham Haven. He heard "the reapers singing go into God's harvest"; he was at work with them, and singing as he worked. With merriment in his heart, with laughter on his lips, with a never-failing grace of humor, yet he reckoned nothing trivial. Every day was fraught with eternal possibilities. There might be the flaming of a star leading to some Bethlehem manger; or some roadside bush might suddenly glow with supernal splendor, and out of its shining depths might come the voice of God. So he lived confidently and expectantly. His

benevolently rotund face and clerical dress led many a hard-working washerwoman to pay his carfare, and brought him many a lift from cruising cabbies, always, of course, against his protest, but never refused when they urged, "Please give us your blessing, Father"; and in a very real sense they received his blessing—the benediction of his kindly, winsome smile and radiant spirit. Street sweepers and other laborers touched their caps and called him "Father," as he passed. Little children crowded about him, unafraid. People in distress and other folks sought his counsel: he was so wise; men and women in sorrow found him a tower of strength, and he was glad. It was of some such spirit that Joyce Kilmer wrote—

> Because the road was steep and long,
> And through a dark and lonely land,
> God set upon my lips a song
> And put a lantern in my hand.

Anyhow, it could have been said of him, as was said of a Chinese Christian, "He lived like the Book."

Years ago, one Christmas, Dr. Haven gave me a leaf from a rare old Bible printed in black letters, and framed between glass. On both pages, in his familiar hand he had written, "King James, 1st Edition, 1611." It has been where I could see it every day, indeed many times every day; and every time I have looked at it, I have seen his glowing face, until in my thought it has come to be a kind of likeness of him—his character, his characteristics, his Christian ideals, his devotion to Jesus Christ, his attitude toward men. More recently I have read the old black letters once again and I have seemed to hear his familiar voice out of the mystic silences: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism * * * ; and ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord: in whom you also are builded together for an habitation of God through the Spirit. Whereof I was made a minister, according to the gift

of the grace of God given unto me, by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery, which, from the beginning of the world, hath been hid in God, who created all things by Jesus Christ. * * * For this cause I bow my knees unto the Father of our Lord Jesus Christ, that he would grant you according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and height: and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now, unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end, Amen."

Ah, if it were not for the date on those printed pages, it would not be difficult for me to believe that these noble words had been written by Saint William, instead of Saint Paul. Anyhow, they have a new significance and a more celestial beauty when read in the light of the lantern which God put in his hand.

Yet, he was not an ascetic; far, far from it. He was very human indeed, and very lovable, as was his Master, with a zest for life and a love for people. Like Froebel, he loved books, music, flowers, children, God—everything. What an abundant life he lived; and to the very end he had the heart of a boy! Why, he could have written "When We Were Six," or "Winnie-the Pooh," or both, at seventy, had there not been other demands on his time. Light-hearted, with a playful spirit, with confirmed cheerfulness, he went serenely about his multitudinous tasks day by day, undaunted and undiscouraged,—believing beyond peradventure that life was good, that the world was beautiful, and that

> Not voice, but vow,
> Not harpstring, but heartstring,
> Not loudness, but love
> Sounds in the ear of God.

Unconventional at times, individualistic in his tastes, yet insistent upon regularity of procedure, and tenacious of personal beliefs;

deferential and even acquiescent to the opinions of others in the administration of the affairs of his own organization, he was masterful and determined in the expression of his convictions in other organizations. A prodigious worker, yet without apparent effort, he carried for many years heavy responsibilities and achieved surprising results.

A diligent student all his life, a lover of books, widely traveled, at home in all lands, yet happiest in his own home, where always the fire burned brightest on his own hearth, he was particularly a great lover of God's out-of-doors!—the marshes and the moors, the deep sea, and the music in its roar, the cloud out of the sea, "fire, and hail; snow, and vapours; stormy wind fulfilling His word: mountains, and all hills"; the night, with its thousand eyes, and "like the round ocean, girdled with the sky"; pathless woods and fragrant meadows, winding streams and falling floods, the silent forests of pine, or wind swept and vibrant with melody, rocks moss-covered, hawthorn hedges, vineyards, new ploughed fields, the smell of earth, a soaring lark,

> The white pink, and the pansy freakt with jet,
> The glowing violet,
> The musk-rose, and the well-attir'd woodbine,
> With cowslips wan that hang the pensive head,
> And every flower that sad embroidery wears.

And his garden, how he reveled in it! that garden of memories and dreams in winter, and of beauty, of color, and fragrance in summer. Naturally, as Francis Bacon wrote, "God Almighty first planted a garden," and, later, Cowley, "God the first garden made"; but reverently I wonder if even He had greater satisfaction or ecstasy of delight, than did his servant William I. Haven in *his* garden, who saw, in the upspringing of crocus or daffodil, the fulfillment of a divine prophecy; in the blossoming of tulip, or peony, or rose, a hint at least of the mystery and glory of life.

Some years ago, when in England, Dr. Haven made a pilgrimage to Bemerton, the seventeenth century parish of George Herbert,—two kindred spirits,—and after walking in the old rectory garden, he wrote me—"Isn't it just the most charming garden ever, with the rich velvety lawn, and those laughing flower beds, all shut in from the world, and the little river, at the foot of the garden, slipping by on its way to the spire of Salisbury." Years before that, Charles Kingsley—it was in 1844—visited Bemerton and Salisbury,

and, writing to his wife, told of the charm of the garden and of the architectural unity and multiplicity of the cathedral, adding—"and then, from the centre of all this, that glorious spire rises, ending *in the cross*." And nowhere can that loftiest of England's spires, *ending in the cross*, be seen to better advantage than from George Herbert's Bemerton garden, and is that why he wrote, I wonder,—

> The kiss of the sun for pardon,
> The song of the birds for mirth,
> One is nearer God's heart in a garden
> Than anywhere else on earth.

Except a seed fall in the earth and die, it abideth alone; *but* if it die, —and here we find comfort and give praise.

When Frederick Arnold was writing the life of Robertson, of Brighton, England, he went to Brighton to gather material. In a bookseller's shop there, he found an old parishioner, who had a portrait of that great nineteenth century preacher. "Do you see that picture?" he asked Arnold. "Do you see that picture? Whenever I am tempted to be mean, I run into this back parlor and look at it; then, whenever I feel afraid of meeting difficulty, I come and look into his eyes, and they put new force into me."

Whenever the officers of this American Bible Society, or the members of the staff, or the managers, find themselves perplexed or in doubt, they will look into these gentle, kindly eyes, and turn again to their tasks with new courage.

Address

by

Robert E. Speer, D.D., LL.D.

Secretary, Board of Foreign Missions, Presbyterian Church, U. S. A.,
President, Federal Council of the Churches of Christ in America, 1917-1921
Chairman, Committee on Cooperation in Latin America

IT is very hard to realize that Dr. Haven is not here; that the door may not open any moment for him to come in to take his customary place in the midst of us. There is no one of us who cannot remember, as though the tones of it had just died away, that controlled, resonant voice, or see the twinkle in the eyes and the play of the muscles around his mouth, that betrayed what was going on within and what was soon to be heard.

One wonders whether this sense of presence which grows on us with the years is something subjective, just part of us who are unwilling to be parted from those who have slipped out of our sight, and whom it is hard to think of as away, with the nearing reality of that other world; or whether there is something objective in it, something in certain personalities and characters which makes it hard to think of them as having laid down their work here and vanished out of our sight.

In our own offices we can never accustom ourselves to the idea that at any moment we will not see Dr. Halsey again. His was a life of such vitality, of such reality, of such expression, to us all, of the things that are eternal and abiding, that it is impossible to think that at any moment we may not see him and hear him again.

One has exactly that feeling with regard to Dr. Haven; and it quiets us in a gathering like this today as we remember him and remind ourselves of what he was to us. We know we dare not say anything that we would not be willing to have him hear. We must modulate all of our praise of him and our sense of loss, in the consciousness that he is here and is appraising all that we say and think, and will demur to any word of ours that is not altogether genuine and true.

He wouldn't complain, however, at our recalling, as men and women who loved him and who worked with him across a genera-

tion, the ways in which our lives were woven together and our ministries through these years.

Dr. Tipple has recalled to us the great relationships of Dr. Haven to his own particular communion. Perhaps it is well to set those in their wider connections this afternoon. He was born in 1856. He was graduated at the age of twenty-one from Wesleyan University. For one year he was connected with an educational institution, and then, in 1881, was ordained and spent the next eighteen years in five pastorates in or about the city of Boston. I do not know whether they were in sight of Bunker Hill; but, if they were, it would explain some of the things that all of us felt in later years in Dr. Haven's life and in his views of the world in which we are living today.

He came then to this fellowship of the American Bible Society, and we have been told here by Mr. Mann of all the great achievement of these years in his ministry in this great cause.

I must speak for just a moment before we go, of three of those wider relations—his connection with other organizations toward which, as Mr. Mann reminded us, he was a minister plenipotentiary and an envoy extraordinary. One of these was the Foreign Missionary Conference, binding in its fellowship all the missionary organizations of the United States and the Dominion of Canada.

From the first years of his connection with the Bible Society, Dr. Haven became associated with the Foreign Missions Conference. I looked back a few days ago over all of its reports since the year 1900 to note Dr. Haven's participation in the discussions and activities of the conference. It is beautiful to see the way in which, throughout all those years, he spoke with such fidelity of his primary trust and responsibility. Whenever it was right or opportune, one could be sure that Dr. Haven would say his word in behalf of the American Bible Society. It was a fine thing to feel through the years this steadfastness of his faithfulness. He knew what his trust was, and to that trust he was unswervingly and always wisely and persuasively true.

The first of his addresses before the Foreign Missionary Conference, the second year after he came to the Bible Society, was an address regarding the work of the Society which might have been delivered by Dr. Gilman himself.

The very next year he presented an elaborate paper on Bible

Translations, which was hardly surpassed by that great classic that we listened to, at the time of the Ecumenical Missionary Conference here, from the secretary of the British and Foreign Bible Society.

I think that, of all his utterances in those conferences, the tenderest and the most natural, the most like himself, was the last one of all. It must have been the last conference that he attended. We were discussing together missions in the local churches, and out of his own childhood experience he brought back the influences that accounted for his own missionary interest. He was telling, in his own playful way, of a call which he had had just a few days before from a stranger, who presented his card and introduced himself as secretary of the Institute for Visual Religious Education. Dr. Haven felt that perhaps he had come upon the thing that he had been looking for all his life, until he discovered that there was nothing new in it at all. It was only, he said, what he had experienced when he was a child and in a Sunday school to which he went had looked up Sunday after Sunday at a map of the world, showing all the peoples of the world and the missionary enterprises of the church.

Then he proceeded with his last words to recall the ideal of the church under which he had been brought up, as no body in which the missionary obligation might be regarded as optional, leaving it to men and women who felt the missionary conscience to ally themselves with some voluntary society for obedience to the great mission; not such a church as that, said he, had he been taught of in his boyhood; but a church every member of which was a member by that very fact of a missionary society, and bound to do everything in his power to forward the end of that society.

We shall miss Dr. Haven sorely in this foreign missionary fellowship; for he conceived his mission here in the Bible Society in the richest missionary terms, and he brought the missionary enterprise always back to its rootages—its inseparable rootages—in the Word of God.

And we remember across these years, too, the measureless value of his service in the Federal Council of the Churches of Christ in America. He was a member of that council from the very beginning, representing the Methodist Church. For twenty years, from the time the executive committee was organized until his

death, he was a member of its executive committee in behalf of his own denomination, and for eighteen years he was a member of the administrative committee as a representative of the American Bible Society, and for four great years was its chairman.

It would be an easy thing this afternoon to use much time in trying to recount the value of Dr. Haven's contribution to this agency for the drawing together of the Christian churches of our nation. He was one of the elder statesmen of the Federal Council.

One likes to think of two great contributions that he made throughout. He saw, for one thing, the true ideal of the Christian church; what the Christian church is in the world for; what the right limitations of its actions are; wherein it stands in this or that relationship to the other great instrumentalities by which God works out his purpose in the world. It was a gain beyond all words to have through these years his steadying criticism and influence.

In the second place, he had clear ideas with regard to the relationship of church and state. There is no more difficult problem in the whole history of religion, than that problem; nor has any book, however great the books may be that have been written on that subject, offered us any satisfying solution. But so far as we do see light, groping our way, in our confused and bewildered time, I think Dr. Haven had a lantern in his hand, and that he walked clearly and surely.

He was chairman for years of the Federal Council's Commission on Relations with the Orient, and in the midst of very tangled problems, he kept a clear and sane mind and guided us in right ways.

One prays that his spirit may abide, and that the generation that is growing up may not miss the clear roads that the wise and good men of the generation that is gone have done their best to blaze for our footsteps.

And one must speak just one word, too, with regard to a third of these missionary agencies with which Dr. Haven was identified, the Committee on Cooperation with Latin America. For years, —I think from the beginning,—he had been one of its vice-chairmen. He was its leading spirit in guiding the thoughts of our American churches toward their obligation with regard to the Indians of Latin America. It was a joy to observe the work of this committee under Dr. Haven's wise and courageous guidance.

We must turn our thoughts before we go once again to those lovely lessons of his character for us who abide, some for a little while and some for longer years. One rejoices to remember in him the strength and the clarity of his convictions, coupled with the breadth of his tolerance and the kindliness of his trust. He was not one of those who think that you can cut the foundations away and have the superstructure still standing. He knew that experience must rest on a basis of faith, and that faith must rest on a basis of thought, and that thought for us must rest on a basis of fact; and there he stood with solid endurance, holding fast what he believed, with a genial and kindly tolerance of all who might see the truth from a different angle from his, and whose contribution he was ready to acknowledge and joyfully glad himself to appropriate.

One remembers in him the aggressive purpose for achievement and action, a weariness of perpetual discussion issuing in no definite procedure and deeds, coupled at the same time with his patience and his adaptation and his readiness to wait for the right time, if the right time had not yet come.

And all of us will remember forever the geniality of his spirit, the truly boylike playfulness, the good humor, with no malice in it ever nor any sting, with only kindness and sweetness, with a spirit of good will and love.

But now, what of all this? If he were here this afternoon, he would be the first to say, Turn your thoughts away from things like these. What does it matter what kind of men the dead were? Their works are done. They stand before their Master. What matters is what kind of men are those who live and who follow after. How faithfully do we who praise the dead validate our praise by the way in which we walk in their footsteps and carry their burdens and fulfill the great tasks which they passed on to us?

Seeing we are compassed about with so great a cloud of witnesses (note these portraits about us here), with this one added now to the glorious company, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, remembering that, after all, while we say they did their work, they left their work undone; for these all died in faith not having received the promises, not having completed

their tasks, God having reserved some better thing for us, to make their past a success, to fulfill the things that they began, that they, without us, might not be made perfect.

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There was sung the hymn
"For all the saints who from their labors rest."

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The Benediction

by

Rev. John P. Wragg, D.D.

Secretary of the Agency among the Colored People of the United States

OUR dear Heavenly Father, we thank thee for what we have been permitted to see here this afternoon, this assembled congregation, and all of them come here to pay tribute to this noble man of God. We thank thee for these beautiful words that we have heard from the lips of thy servants as they have spoken concerning this man. We thank thee for the impulses that are coming to our hearts to seek to follow in the footsteps of the lessons of this life, that our lives may be useful to Jesus Christ and a blessing to the world.

And now, may grace and mercy from God the Father and the loving influence which comes from the Holy Spirit be with you and remain with you forevermore. Amen.